

## Mr. Bryan in Philadelphia

The following is from the Philadelphia Public Ledger of Monday, April 4th: William Jennings Bryan, secretary of state, thrilled and entertained several thousand men, women and children in this city yesterday. The Commoner came here from Washington to take part in the closing exercises marking the 40th anniversary of the Bethlehem Presbyterian church, Broad and Diamond streets. Although many years have passed since he leaped into fame with his "Cross of Gold and Crown of Thorns" address, his charming personality and wonderful magnetism served to attract large crowds to the church and later in the Second Regiment armory.

Scores of persons were turned away from the church because it was not large enough to take care of all who were eager to hear the three-time standard bearer of the democratic party. Admittance to the church was by card only, and the edifice was filled to overflowing long before Secretary Bryan appeared in the pulpit. Many of those who could not get in rushed over to the armory and got in line to enter as soon as the doors of the big structure were opened. He was scheduled to make his address at 4 o'clock, but long before that at least 2,000 persons were congregated in front of the building. The gathering looked like an election night crowd in Chestnut street, and when the main door was thrown open there was a rush for seats.

In the meantime members of the congregation had been admitted to the building by special cards. Those who were fortunate enough to have them had to force their way through a crowd standing five abreast and extending for 300 feet on the north and south sides of the main entrance. According to the committee in charge, there were 4,500 folding chairs placed on the ground floor, and 1,000 more seats were in the upper gallery. Half an hour before Secretary Bryan was introduced all the chairs had been taken, and hundreds were standing in the side and rear aisles. A few minutes before he began his address the doors were ordered closed in the faces of a throng of men and women who jostled and pushed each other in a desperate attempt to get inside. Several parties of well-dressed women came to the armory in automobiles as the door was closed. They saw it was no use to try and force their way through the dense multitude and returned to their cars and drove away. In the crush handsome street costumes were torn, pretty new spring hats were crushed and toes trod upon.

From the time the secretary of state arrived in Broad street station shortly after 2 o'clock from Washington he was the center of much attention. He was met at Chester by the Rev. John R. Sutherland, associate secretary of the Presbyterian board of ministerial relief. A large touring car was waiting at the station for the visitor, and immediately after his arrival he was whisked to the church.

### BRYAN REVIEWS LIFE IN HIS ADDRESS AT BETHLEHEM CHURCH

The Rev. Dr. John R. Davies, pastor of Bethlehem church, conducted the service and introduced Doctor Sutherland, associate secretary of the Presbyterian board of ministerial relief and sustentation, to whom the church was indebted for Secretary Bryan's visit. The friendship between Secretary Bryan and Doctor Sutherland began many years ago in Jacksonville, Ill., where Mr. Bryan, then a young lawyer, became a member of the First Presbyterian church of Jacksonville, of which Doctor Sutherland was pastor. In introducing Secretary Bryan, Doctor Sutherland referred to the Nebraska as "the highest embodiment of Christian manhood." He added that there were two men who stood out pre-eminently in this respect—William E. Gladstone and William Jennings Bryan.

Secretary Bryan took for his theme "The Value of a Sunday School," and for nearly an hour he spoke in behalf of religious training of the young. In this connection he drew largely upon his own experience, telling how the abhorrence of profanity, strong drink and gambling that was early inculcated by his parents remained with and strongly influenced his conduct throughout his career.

In his introductory remarks he referred to the fact that Sunday was a much needed day of rest for a secretary of state. "If any one claims that the holding of public office is merely a nominal duty I can assure him that the office I hold is no sinecure," he remarked. "I have never been so busy in my life—not even in a political campaign—as I have been since the fourth of March."

"A speech is good in proportion as it fits into the occasion," continued Mr. Bryan, "and propriety suggests that I speak of those things that are paramount in Sunday school work. The thought I wish to bring to you is that religious work must be done in youth. I wonder if any one here would say that a child must not be called upon to decide religious questions until it has grown to maturity? I have heard parents say that it is not right to bias a child's opinion in these matters, and that it should be permitted to decide for itself in its own good time. Let me suggest that the person who holds such opinions concerning a child's religious training is either himself deceived or is seeking to deceive some one else.

"In our schooldays we learned that nature abhors a vacuum, and surely there can be no vacuum in the human heart. The heart that is not filled with religion is filled with irreligion. The young man who at twenty-one does not believe in God has already denied God. The young man at twenty-one who does not care for the Bible has already decided not to allow that book to influence his life. The young man who at twenty-one has decided that Christ is not divine has already classed Him with mere man. The impressions that shape our lives are the impressions received in youth, and it is foolish for parents to believe that a young man or woman will naturally follow the path of righteousness if they have made no effort to assist them in their premature years.

"As I look back over my life I must confess that I have added little in the way of things that are moral and fundamentally controlling since I reached man's estate. And when I say this of myself I assume it to be true of those to whom I speak.

"I commenced attending school at the age of ten. Before that time my mother gave me instructions at home. Among other things, my mother impressed upon me such a dislike for swearing that after I began attending school I would always withdraw when boys with whom I was conversing became profane. I have never overcome my dislike of profanity, and today I never hear a man swear without wanting to get as far away from him as possible. This feeling I owe to instruction I received when I was less than ten years old. It is one of the impressions my mother made upon my young life.

"My father also had a hand in my moral training. My father hated gambling, and he made no nice distinctions about it, whether it was in a parlor or in a large gambling establishment; whether it was for a small prize or for money of various amounts. He believed that gambling rotted the moral fibre of the man, and before I was fifteen he stamped upon my mind a detestation of gambling which has influenced me to this day. It is my opinion that gambling is more demoralizing than drink. I believe that the confirmed gambler is harder to cure than the confirmed drunkard. That impression, which my father contributed to my character-building, has affected my attitude upon many public questions as well as my attitude toward men in private life.

"The third impression was made upon me by both of my parents, when they combined in teaching me total abstinence. I do not know the day on which I first signed the pledge, but I guess it was the day when I first signed my name. I believe in signing the pledge; I am ready to sign one any time or anywhere if I can get a human being to sign it with me. When men tell me it is humiliating to sign a pledge to abstain from drinking liquor, I say it is no more humiliating than the vow taken at the marriage altar. I believe in the pledge because it strengthens the man himself and because the example it sets strengthens others.

"I am afraid that we as Christians do not pay enough attention to the example we set for others. The great Apostle said, 'If eating meat makes my brother offend, I will not eat meat.' He was willing to forego the pleasure he took from eating meat, if his example had a bad effect upon others. So a man's love for his brother must be small indeed if he allows his

fondness for a glass to jeopardize the moral health of that brother.

"My life has been spent in public life, and my experience is that if there is one place where a man should not drink it is in public life. Nowhere are temptations greater, and for this reason a man must carefully hold himself in hand. After having been in public life one-quarter of a century I can testify there has never been one day when I found that it would have been advantageous to me to drink. And I never found that I lost standing even among those who did drink. I have never heard one criticism made of my position as a total abstainer.

"In this respect I shall continue as I have been going. I'll not change, even in my high office, where some persons think that in the interests of diplomacy this or that should be done which does not exactly square with their conscientious scruples. American diplomacy is not the kind in which you have to make a man drunk in order to deal with him."

Secretary Bryan then spoke of his connection with the Sunday school, and its influence upon his career. He said he became a member of the church at the age of 14.

"Did I understand the creed of the church I joined?" he continued. "I not only did not understand it then, but I've never had the time to study it since. I believe in a creed. It is as necessary to have a creed in a church as it is to have a platform for a political party. And you know, I am something of a stickler for platforms."

At this juncture Mr. Bryan spoke of his early membership in the Cumberland Presbyterian church, and how he later became a member of the Presbyterian church when he went to Jacksonville, Ill.

"I recently did a little figuring," he continued, "and I found the ratio between the time I was in the Cumberland church and the time I was in the Presbyterian church was 16 to 1. Therefore, my double standard of Presbyterianism was firmly fixed."

This little sally provoked laughter.

Secretary Bryan then told how, although he was an elder in the Presbyterian church, his wife had been a Methodist; how they frequently attended a Methodist church, and how their three children were, respectively, members of the Protestant Episcopal, Methodist Episcopal and the Congregational church.

"We have four grandchildren," he said, "through whom we hope to become connected with other branches of the church. So far as creeds are concerned, I am not apt to be tenacious or combative. But I am concerned about the fundamentals upon which our Christian church rests. In college, I passed through the period of inquiry and skepticism that I suppose is common to all college men, and it was well for me that during those years I attended Sunday school and heard those things there that helped me in my struggles during the week. I have never quit attending Sunday school. I am now fifty-three and I enjoy Sunday school as much as I ever did.

"I believe that as we advance intellectually in life we should also advance morally. Every day ought to find us morally stronger than the day before. And we need the Sunday school for its help and inspiration. Let me urge upon members of the church not only to attend Sunday school, but to teach in the Sunday school. I am certain that my teaching in the Sunday school has helped me much more than those I have tried to teach.

"We should all be busy in the church. Effort strengthens men and women in religion. In the church, as among children, Satan finds some mischief for idle hands to do. It is the idle Christian who is in danger. The Christian who has learned what Christ was while upon earth, if he will try to imitate Him, will have no time to worry over fine-spun theories that annoy some church people. And I have no time for the minister who preaches on the things he does not believe when the world is waiting to hear what he does believe.

"In conclusion, let me again say that you can not neglect the period of youth. These children are given to us as a sacred trust. They watch us and imitate us in things we do not want them to imitate. Woe to the child who is reared in a home where the conversation is profane or religion is sneered at or where the table talk is of dollars and dress and food to the exclusion of all that is uplifting and good. The parent ought not only to send the child to Sunday school; he ought to take the child to Sunday school. When we give proper attention to the religious and moral training of our children we

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